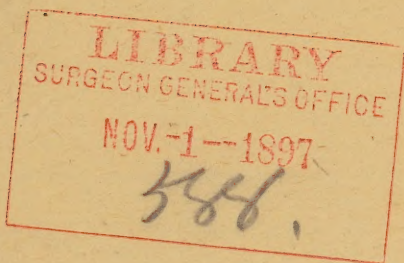


Gatschet (A. S.)

Ethnographic notes





ETHNOGRAPHIC NOTES.

BY ALBERT S. GATSCHET, WASHINGTON, D. C.

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JOSEPH NICOLAR was an Indian of the Penobscot tribe settled on islands in the Penobscot River, Maine, and counting about 400 people. These Indians are quite industrious and inventive; they construct birch bark canoes and manufacture basketry of very neat patterns, which they sell either at the neighboring town of Old Town, or at the watering places of the seaside of the New England coast. The Penobscot Indians adhere to the Roman Catholic faith, which was planted among them in the beginning of the eighteenth century. Mr. Nicolar had made it a life-task to study, publish and propagate the folklore of his own people and in 1893 published to this effect "*The Life and Traditions of the Red Man.*" It is an interesting collection of 147 pages, which for graphic qualities and fluency of style rivals any similar production of the white man. It describes the ancient customs and beliefs, not of the Indian in general, as the title would make us believe, but only of the Abnákis or New England Indians of Algonkin race and language, who are subdivided into Penobscots, Passamaquoddies, Micmacs and St. Francis Indians. The main figure in these stories is *Gluskap*, their chief deity and law-giver, who unites with his divine power and oratory the qualities of a clown, liar and deceiver. Several aboriginal religions have their main deities clothed in this same ragamuffin or Falstaff garb, and instances of these are Manabozho or Ninebush—the great rabbit—of the Ojibwē, Sinti among the Kiowas, and Kmukámitch among the Klamaths of Oregon. There is no doubt but that they are deifications of the sun and sky, of the winds and storms, and of the seasons of the year. The name of Gluskap is the usual Abnákí term for *liar* and *deceiver*, but it is rather difficult to discover his real appellation when Nicolar writes him 'Klos-kur-beh.' The book shows a remarkable effort on the part of an Indian to explain to the white man his peculiar manners and ways in life and religion, and the face of the author, of whom a good portrait is added as frontispiece, shows the earnestness of his purposes. The preface is dated Old Town, Maine, but the book was printed at Bangor. The gifted author is no longer among the living, for he exchanged this sublunar world for a better one in the month of February, 1894.

DR. EDWARD SELER has just published an important antiquarian illustrated sketch on remains recently discovered in Guatemala, and the Mexican state of Chiapas. These antiquities are ruins of buildings, pictographs, tombs or pyramids and sculptural objects, ornaments on buildings, etc. Some of the localities are Sacule-u, Masapa, Iximché, Kalamté, Pasojon, Comitancillo, Zacualpa, Las Mercedes, and so forth, the article having appeared in Vol. IV, No. 1, of the "Veröffentlichungen aus dem Königl. Museum für Völkerkunde, Berlin, Reimer, 1895. This splendid periodical appears in large folio size and contains articles of the best scientists only. In the first number is also printed the catalogue of a collection of idols, fetishes and priestly paraphernalia of the Aztec of New Mexico by our Frank H. Cushing, (pp. 10, profusely illustrated), and translated into

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German. Follows an account by the specialist *Dr. Carl Sapper*, on "Ancient Indian Settlements in Guatemala and Chiapas," with map and ten plates, all described from personal inspection and surveys.

LANGUAGES OF BRAZIL.—During the last decennium the Indian languages of Central Brazil have been assiduously studied by native as well as by foreign linguists, who have conducted expeditions into these "dark" countries. The grammar of the Bakairi language by the famous explorer, Dr. Karl von den Steinen, is described as a model of Indian linguistics by those who have seen and studied it. Dr. Paul Ehrenreich, of Berlin, has in his numerous trips been busy to collect all information he was able to obtain on the long and short stops among the aborigines which time allowed him to make. *A.* The Carayá language of the state of Goyaz is the subject of one of his articles and is published in the "Zeitschrift für Ethnologie," 1894, on thirty-two pages. This people is the most important nation of the middle Araguaya river and does not belong to the family of the Gés languages, as was formerly supposed. The syllables are built up on the principle, that of its two components a consonant is always followed by a vowel. From the doctor's notes it appears that the noun distinguishes no gender, case, nor number, and has no real adjectives. Substantives are verbified by appending *ne* or *na*, and the distinction between noun and verb is more accurate here than in many other South American languages. The printed vocabulary is rather considerable and is remarkable through the difference observed between the dialect of the men and the women. *B.* Cayapo is spoken in many countries extending between the Araguaya and the Tocantins as far as Pará and the middle course of the Paraná River. Most of them live in entire independence from the white population, and in the Cayapo we have to recognize the most important portion of the Gés race. Many Cayapo tribes have not yet been visited by explorers. The grammatic structure appears to show similarity with that of Carayá. Ehrenreich secured an extensive vocabulary of the Cradahó tribe, which pertains to the northern portion of the nation; a few words of the Ushikrin and of a dialect of the southern Cayapo. Printed in the "Zeitschrift für Ethnologie, 1894," pp. 35-57. *C.* Another fascicle of the same periodical, 1895, pp. 61-88, contains notes upon the languages of the Chavantes and Cherentes Indians, who call themselves Akuã and belong to the Ges linguistic family. The former live on the shores of the Rio das Mortes, the latter on the middle Tocantins. Follow vocabularies of the Guajajara and Anambé of the state of Pará and differing but little from the *lingua geral* or colloquial form of the Tupi. A few notes on the Apiacá of the same state, who belong to the Caraib connection, close this interesting series.

From SAMUEL LAFONE QUEVEDO, M. A., the Argentinian investigator, we have a linguistic study of the Lule language spoken in a part of the Chaco. This tongue is frequently mentioned along with the Tonocote. It is spoken in the same portion of territory and resembles it in its remarkable mode of suffixation. Quevedo has made his researches not from these Indians themselves, but from the writings of the grammarian Antonio Machoni, a Jesuit father. Quevedo's treatise is not what we may call a grammar, but consists rather of grammatic notes based on his system of radicals. This study is followed by a Lule-Spanish dictionary of considerable extent and by a short catechism with interlinear translation in Spanish. The book was printed in Buenos Ayres, 1894, holds 145 pages and is entitled: *Los Lules*

Estudio filologico y Calepino Lule-Castellano, seguido del catecismo. Vademecum para el arte y vocabular del P. A. Machoni. Separately printed from the "Boletin del Instituto Geografico Argentino, tomo XV., pp. 185 sq.

"ETHNOLOGISCHES NOTIZBLATT" is a periodical issued by the direction of the Royal Museum of Ethnology in Berlin and destined to inform the literary public of the doings of that institution. Number second, which lies before us, contains fourteen partly illustrated articles and communications made to the museum, e. g., canoe-sculptures from New Zealand, Mount Meru, list of Siamese books and manuscripts received, antiquities of Guatemala (by Dr. E. Seler), latest news of African exploration, correspondence of Dr. Uhle. The report contains 159 pages, with plates, and is published by A. Haack, Berlin. Another publication by the director of the museum, Adolf Bastian, is "Ethnische Elementargedanken", Berlin, Weidmann, 1895, octavo. Two sections of it have appeared up to the present day.

ORNAMENTATION OF THE EYES is customary among several people of foreign parts, and frequently they transfer these ornaments from their facial traits to the sculpture and carvings intended to represent the human form. The present incumbent to the directorship of the civic museum of ethnography in Bremen, German Empire, has made a special study of this pictorial and sculptural feature and has gathered his notes in an article published in the *Transact, Royal Society of Sciences of Saxony, philosophic-historic class*, Vol. 15th, 1895, illust., No. 11, on ninety-seven pages, under the title: *Hinrich Schurtz, Das Augenornament und verwandte probleme*. Polynesia and the northwest coast of America are especially rich in the most fanciful forms of this sort of artistic display.

ALTHOUGH the literature of HYPNOTISM seems extensive already it increases every year through the rapid advance in hypnotic discovery. The best book composed on it in 1894 is by Dr. Otto Stoll, professor in Zurich, who, in his "Suggestion und Hypnotismus in der Völkerpsychologie," published by K. F. Koehler, Leipzig, 1894, pp. 523, has attempted a complete survey of this class of disorders among all the nations of the globe, with frequent historic retrospects. The oracles of Greece, the Eleusinian and other mysteries, the suggestive effect of dreaming and of sleeping in temples and tombs, the ravings of the Maenads and Bacchantes are minutiously described and their influence traced upon the life and religion of the people. On North America Stoll's sketches are rather exhaustive—he speaks of the excitement produced by camp and bush meetings, the laughing epidemics of the Wesleyans, the "rolling exercise" and the "jerks" of the Puritans—all these phenomena prove the close connection between religious and sexual sensuality. Space is too small to say more, but those who try to gauge the value of the book should read first what Stoll says about the Muckers of Königsberg, the Italian fanatic Lazaretti, the Morelstchiki and the Skopzi of Russia.



